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This interim report of an experimental 16-credit, team-taught course, which included literature, composition, speech, and social studies, focused on the problems of poverty in two cities. Results indicate a positive change in student attitudes toward the problems of poverty and of the poor. Evidence includes pretest and posttest scores on an attitudinal test, student comments, and testimony in student themes. Some evidence is reported on mutual enrichment of courses; conventional course objectives are also measured. A list of texts used in this course is included. (JC)

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INTERIM REPORT ON THE SIXTEEN-CREDIT COMBINED COURSE OFFERED IN THE GENERAL COLLEGE, SPRING QUARTER, 1968

by

John H. O'Neill
Jack Kamerman
William R. Chartrand

In his The College Experience (San Francisco: Jossey-Bass, 1967), Mervin B. Freedman writes that "College students...seek breadth and unity in their studies....Activities such as the Peace Corps and the civil rights movement demonstrate that an ethic of social service has recently assumed greater importance in the lives of college students....The consequence of these desires and needs...will be enormous....Current academic procedures, and teaching and learning situations, will be drastically altered....Traditional divisions into departments and fields of study will assume less and less importance in higher education as time goes by." (Pages 176-179, passim.) These paragraph topic sentences, which follow one after the other down Freedman's pages, relate to the curriculum experiment described in this issue of The General College Studies.

Last spring, the General College offered an experimental sixteen-credit, team-taught course which included work in literature, composition, speech, and social studies focused upon the problem of poverty in the twin cities of Minneapolis and St. Paul. It is an iconoclastic experiment, for it crosses subject-matter boundaries, breaks customary lines of administrative responsibility, ignores normal scheduling practices, creates a community-sized classroom, and substitutes a team for the one-instructor-one-class ratio usually encountered on college campuses. This is an interim report, because the experiment is to be repeated twice in the course of the 1968-1969 academic year.

The three authors of this report detail the origins of their program, the stages in its development, the vicissitudes attending its implementation, and the conclusions they draw from this initial phase of the experiment. Two of them, John O'Neill and William Chartrand, continue on the faculty of the General College. Jack Kamerman now teaches at Adelphi University, Long Island, New York. N.W.M.

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Chapter I. Building a "Package" Course

by John H. O'Neill

During the winter of 1968, the Social Studies Division of the General College invited the Division of Literature, Writing, and Speech to undertake a joint, spring-quarter project, and, if the results seemed to warrant it, to continue this project in succeeding quarters. The project involved the combining of several courses offered by the two divisions in the belief that each could contribute to the students' understanding of the others and of the central problem to be studied.

For this first offering, the central problem was to be poverty, the social problem which ordinarily provides the focus of the Social Studies Division's second-quarter Man in Society course. This course, GC 41B, entitled "Man in Society: His Organizational Role," was to be one of the four courses involved, but it was to be modified so that much of the in-class study would be replaced by extensive field work outside the classroom. The other three courses to be incorporated into the combination (all offerings of the Division of Literature, Writing, and Speech) were GC 31C, Writing Laboratory: Communicating in Society; GC 29D, Contemporary Books and Periodicals; and GC 32D, Oral Communication: Group Discussion. The total number of credits carried by all four courses was sixteen. A student who took the program was required to take all of it, and--because he had a full sixteen credits--he could not take any other courses. The course was planned to meet for two hours a day, every day, but students interested in the combination were informed that they would also be spending a fairly large number of additional hours on their field study.

Student Personnel: When the course was offered during the Spring Quarter, 1968, enrollment was limited to 25 students. A full twenty-five did register for the course, despite an absence of extensive advance publicity and the presence of some difficult prerequisites, and all but one of the students continued to attend class until the quarter's end. The composition of this student group was intriguingly various. The students ranged in age from thirty-three to nineteen. Nine of them were men; sixteen were women. Twenty were white; five were non-white.

Most of the students in the class seemed to have come from middle-class family backgrounds, although at least three had lived in low-income or ghetto environments. One student was employed as a partolman for the Minneapolis Police Department. Two of the white students and one of the Negro students were political activists of relatively radical bent. One student had been a VISTA worker. The presence of these students with unusual backgrounds did a great deal to enrich the discussions of both the literature and the field work.

Course Objectives: Perhaps the primary objective which influenced the planning of this combination course was a desire to effect some kind of change in student attitudes toward poverty and the poor. Many teachers of courses in the social sciences have noticed that students ordinarily have

difficulty in conceiving that the people who are the focus of their attention are indeed people like themselves, rather than simply objects for study, like microscope slides or mathematical formulae. It was hoped that the direct contact with people living in poverty which would be provided by the field work in this course would enable the students to achieve a clearer understanding of the circumstances in which the poor live and a consequent gain in the ability to identify with them.

A second objective, equally as important as the first, was to have the experience of each part of the combined course enrich all the others. This was the reason that it was thought profitable to combine several courses. If the contact brought about by the field work with people living in poverty could lend an extra dimension of reality to the characters and settings described in the novels, perhaps the reading of the novels could help the students understand more deeply the people they met in their field work. If the field work provided subjects for writing and group discussion, perhaps the necessity for writing and class discussion would force the students to think more analytically about their field experiences. In other words, it was hoped that the experience of the four courses in combination would have a greater impact on the students than the same four courses, taken separately, ordinarily would.

At the same time, it was considered highly important that the objectives of the four courses as they are ordinarily taught not be sacrificed in an effort to achieve these added goals. For example, if the students' appreciation of the human effects of poverty were achieved at the expense of their understanding of its more complex or abstract aspects, there would be no clear gain. All the persons involved in the planning and teaching of the combined course were concerned to discover whether such a "compensatory loss" would take place.

Evaluation Procedures: Several means were available to help evaluate the degree to which the first objective (to effect a change in student attitudes toward poverty) was achieved. One was a test, constructed by two of the course's instructors (partly as a modification of existing tests), intended to indicate attitudes toward ethnic minorities and the poor, and to suggest what degree of identification with these groups the students had. This test was administered twice, once as a pre-test and once as a post-test, to the students who took the course and to several "control" sections of students in other courses. Besides this test, the students' themes and their comments in class discussions could be analyzed to help determine to what degree they identified and sympathized with those with whom they worked.

On the other hand, it was deemed nearly impossible to devise any means by which the accomplishment of the second objective (the mutual enrichment of the various parts of the course) could be measured. The difference involved, after all, was one of degrees of intensity; that is, the question was whether or not students who had the combined course experienced its various parts more intensely or more deeply than those who might have the four courses separately. Obviously, there is no objective instrument which can measure such distinctions. Student responses in class discussions and comments on themes provided some indication of whether or not this goal was

achieved, but the final judgement was necessarily largely impressionistic.

The third objective--that the customary objectives of the separate courses involved not be sacrificed--was not so difficult to evaluate. All of the devices ordinarily used for such evaluation--course examinations, student themes, graded discussions, and term papers--could be used and were used.

Three instructors, drawn from the two divisions, taught the course combination. Mr. Jack Kamerman, of the Division of Social Studies, taught the Man in Society section and supervised the field work. Mr. William Chartrand, of the Division of Literature, Writing, and Speech, taught the Oral Communication section. Mr. John O'Neill, also of the Division of Literature, Writing, and Speech, taught the Writing Laboratory and Contemporary Books and Periodicals sections. The following three chapters of this report are the interim reports on their sections written by these three instructors at the close of the spring quarter. They have attempted to describe what procedures were adopted in putting the offerings together, to evaluate the effectiveness of what was done, and to make recommendations to guide themselves and their successors in planning subsequent offerings of the course.

Chapter II. The Social Studies Segment of the Course

by Jack Kamerman

The social studies course in the program consisted of class lectures on poverty and social welfare for the first two weeks, the field work which followed, and several class meetings held near the end of the quarter to discuss the field work. The content of each of the three areas is summarized below. Each summary is followed by a critique and recommendations. Finally, there appear some overall recommendations.

Lectures: The first two weeks of classes were lectures (with some discussions) on the following topics: the concept of a social problem, the nature and causes of poverty in the United States, a brief history and critique of social welfare in the United States, the War on Poverty, and proposed programs to deal with poverty, e.g., the guaranteed income. I tried to show how the Puritan heritage (the work ethic, the negative image of the city, etc.) influenced, and continues to influence, the dominant society's judgment of the poor, and consequently, the programs it formulates to deal with poverty. I also tried to get the students to articulate their images of the poor and their expectations of the field work. The purpose of these first two weeks was to provide the students with background I hoped they would find useful in their field work.

I realize now that getting at the students' images of the poor and expectations of the field work was the most important function the first class meetings could have. Unfortunately, most of my first classes were content oriented. There is, of course, nothing inherently wrong with providing an academic introduction to the subject of poverty. But because time in these first weeks was at a premium, I should have sacrificed a few of my precious insights in favor of the exploration of students' stereotypes, prejudices, feelings, etc.

If in future quarters these attitudes are not dealt with before the field work begins, and then also during the field work itself, the greatest potentialities of this course for changing its students and teacher will be unfulfilled. (I will return to this point several times in this paper. I think this is the most important, perhaps the only important, point I have to make.)

Field Work: Before the quarter began, I went to see community organizers at the Northside, Eastside, and Southside Citizens Community Centers to arrange field work placements for my students. The director of the Episcopal Neighborhood Center heard about the program and asked me if students could be placed there.

The value of the field work varied with the peculiarities of each center and with the expectations and interest of each student. The three Citizen Community Centers were undergoing a policy shift from a service to a community organization orientation. Staff turnover (including two of the three community organizers I had originally contacted) was rapid. The community

organizers had to spend most of their time salvaging their jobs.

The students assigned to the Southside and Northside Centers were often given "hack work" (e.g., stuffing meeting notices into envelopes). Some were disappointed because the drudgery frequently connected with the real business of community organization didn't exactly fit in with the excitement they figured was associated with saving poor souls. In the same way, students armed only with eagerness and good intentions, going from house to house to arouse interest in getting a hot lunch program started in the local school, didn't expect to get doors slammed in their faces. ("Can you imagine the nerve of those people?") And the second public meeting to protest the firing of the Northside community organizer wasn't nearly as exciting as the first.

What I am trying to say is that some students dragged their heels under the weight of the white man's burden. They were bound to be disappointed; they would have been even if the Citizens Community Centers had been running smoothly. These expectations should have been exposed during the first two weeks. (In the case of one student whom I talked to at length in my office, this whole business came out. He told me that his field work might have been more meaningful had he realized this sooner. At any rate, he was glad to have learned more about himself.)

Even the more successful field work experiences (at the Eastside Citizens Community Center, for example, where students, under excellent supervision, were working up to organizing a rent strike when the quarter ended) were diminished by unfulfilled Great Emancipator dreams.

Another problem was the failure of almost every agency to foster face-to-face contact with poor people. This was another source of disappointment to students. (I'm sure, however, that had more contact existed, its effectiveness would have been limited by the above-mentioned notions of some students.) I had to badger the representative of one of the agencies for several weeks before the students actually got to meet a bona fide poverty-stricken adult.

Toward the end of the quarter, four girls in the class lived for a few days in the homes of AFDC recipients. This was the most valuable field work experience of the quarter. (The four girls thought so and so did I.) <u>It enabled some of the girls to see the AFDC mothers as human beings</u>. That, as far as I'm concerned, was the major purpose of the course.

The idea os seeing other people as individual human beings is a very difficult notion to grasp. (If you think it's not, you probably haven't grasped it.) Seeing people as things takes many subtle forms. That process was exemplified by the student who saw poor people as things to be used to satisfy his need to help. When they didn't allow him to satisfy this need, he was unwilling and/or unable to understand their lack of interest. He was ready to discard them.

At the other end, <u>i.e.</u>, when needs were fulfilled, the process was still dehumanization. One of the girls staying with an AFDC family conceived of

the field work as an exercise in noblesse oblige. Naturally, attending meetings wasn't quite as potent as getting right out there in the field with the peasants. The family she stayed with allowed her to be "really real" and provided her with an opportunity to reciprocate their hospitality by inviting the kids out to her home to ride ponies (or at least that was the plan at last report). I think that exchange has value too, but how much more valuable it would have been for her to confront them by reaching out instead of reaching down.

I don't wish to belabor the point but I do think it's worth mentioning that this inability to see another person as a person is at the heart of the problem of race relations in the United States (and, for a more lurid example, allowed the Nazis to exterminate Jews, gypsies, mental patients and other "non-humans" in a business-like way).

The obvious recommendation, therefore, is to maximize direct contacts of students with relation to the particular course involved and, preferably, in their own territory. (Having people visit class is fine; but students sometimes define the poverty person or black person as just another "speaker" talking about something. A person brought into class, in other words, has to overcome the setting as well as the resistance of the students.

Along the same lines, any attempt to teach the subject matter of poverty, race relations, etc., without some concurrent exploration of the feelings of students (and teacher, I should add) about the people involved, encourages students to think of those people as things to be learned about. I would go so far as to say that contact with agencies is almost worthless unless it is coupled with contact with poor people, black people, or whoever is involved in the course of study. This course, at least as I conceive it, is not a course in social welfare.

I might add that the agency contact that students liked best involved social-action projects. Action projects allowed the students to do something instead of just studying something. I think that along with living-in experiences, social-action projects should be encouraged.

Later Class Meetings: The purpose of the two or three class sessions held during the quarter was to rectify the mistake I had made in the first two weeks. During these later sessions, I tried to get the students to talk about what they had expected to get out of the field work and how their actual field experience matched up with their expectations. For many, unfortunately, this degree of openness was impossible.

Overall Recommendations: The field work should proceed along the lines discussed above. The field work, as I see it, is the center of the program; both the social studies course and the other three courses in the program should be planned around it. This was not entirely the case during the spring quarter and that contributed to a tapering off of student interest as the quarter progressed. Moreover, the lectures and discussions in the social studies course should relate directly to the field work, as should the literature selected for reading and discussion, the themes written in

the composition course, and the group discussions of the oral communication segment.

I should mention that I tend to see half-filled glasses as half-empty. I have tended in this report to concentrate on the things that didn't work out in the hope that these mistakes can be avoided in the future. I want to say, though, that teaching in this program was more satisfying to me than any other teaching I have ever done. And the students derived benefits, even granting the limitations mentioned earlier. At least six of the students intend to continue working through the centers they were assigned to. Several students on their own initiative began to work for the Poor People's Campaign and one went to Washington to participate in it. Whether our program aroused interest or simply served as a facilitator in the expression of interests already present is uncertain. In either case, it is a credit to the program.

I am also even more convinced now of the value of combining four approaches to one topic, of allowing a student to devote his full attention to that topic for an entire quarter, and of giving undergraduate, non-social-work students the opportunity to do field work, than I was when Forrest Harris introduced these ideas to me last winter quarter. The students, according to their own reports, had through this program valuable experiences which would have been impossible any other way.

Chapter III. The Oral Communication Segment of the Course

by William R. Chartrand

Course Conception and Objectives of Oral Communication Section: Of all the courses in our oral communication series, 32D (Group Discussion) is the best suited and best designed for this type of program. The objectives in the syllabus for regular offerings of 32D were adapted to the type of activities and the basic objectives I visualized for this section of the 16-credit program. There were four basic objectives: 1) to broaden the students' understanding of the techniques required for successful leadership and participation in group thinking and discussion, 2) to help the students develop an insight into the special problems of personality interactions encountered in discussion and to provide techniques for meeting these problems effectively, 3) to encourage the students to develop habits of clear and logical thinking and an ability to employ pertinent information and evidence, and finally, 4) to enable the students, through the speech activities of the course, to employ the principles of cooperative thinking in social and community activities -- specifically, in the field-work assignments at individual community centers.

Of the four objectives, the first and second were more fully realized than the third and fourth. Most of the students demonstrated an understanding of discussion techniques through formal and informal discussions held in class. Problems of personality interactions were sometimes artificially created through role-playing situations so that actual experience in meeting various personality problems was provided. Because we sought to confront the students more with poverty and less with formal and theoretical knowledge of discussion techniques, parliamentary procedure, and logical reasoning, the third objective was not emphasized and took a more subordinate position as the quarter progressed. Both the students and I came to realize later that this was a mistake. The fourth objective (enabling the student to employ principles of cooperative thinking in social and community activities) was realized to such an extent by a few students that, ironically, what they had gained in the classroom often created frustrating situations when they attended community meetings at their respective centers. Knowing where problems existed and why they existed, the students expressed concern that their roles as "observers" did not permit them to speak out and really cooperate at the meetings. Because they were not given a more active role, but were conceived of as "observers" only, they developed a frustrated attitude toward their field assignments.

Course Content: Generally, the course content consisted of various kinds of discussion activities such as the interview, the symposium, the panel, and the forum discussion. The techniques and processes of interviewing, group thinking, and discussion were explored by means of class discussion on these subjects. The class was divided into five discussion groups, first based on the community center in which each was working; later the membership of these groups rotated. An attempt was therefore made to give everyone an opportunity to observe and interact with as many different personalities as possible.

Short lectures were given on the following topics: the nature of discussion and its characteristics, group organization, leadership, interpersonal relations, critical thinking, and language. Initially I decided not to treat any of these subjects in depth because time was a crucial factor. Actually, more time was needed for formal discussions concerning poverty than I had allowed. In the group evaluation at the end of the quarter, several students voiced a dissatisfaction with the relatively small amount of time that had been given to formal lectures on the concepts and processes of discussion. Brilhart's text, the students agreed, was very beneficial to their group discussing, but they thought that more explanation was needed concerning the pitfalls in logical thinking. Many felt that because most of the students were not armed with clear and pertinent evidence and did not utilize logical reasoning, emotional feelings and personal pitches often became the bases for conclusions. They believed, for the most part, that the material covered was valuable; however, they wished more time could have been allocated to the discussion part of the course in order to provide necessary training in logic. I agree. In partial fulfillment of this need, a more extensive unit on fallacies and logical thinking will be incorporated into the next offering of this experimental program.

An innovation in the course content of the regular 32D class was the interview assignment. As the assignment was initially conceived, the interview was to serve as a means for the students' obtaining factual knowledge concerning those persons labeled as "poor," the "ghetto" in which they lived, the reactions the poor displayed toward specific poverty programs and community centers, and the reactions of officials or workers in these specific programs or community centers. After a discussion of interviewing techniques provided by Walter VanDyke Bingham (How to Interview, New York: Harper and Brothers Publishers, 1934, pp. 27-44), role-playing situations were created to provide practice in the techniques of interviewing. Students formed five groups, selected an interviewer, and composed sets of general and specific questions to ask persons living in poverty and persons working with the poor through the following specific programs: OEO, VISTA, and the Peace Corps. These latter three experiences were provided by two students and myself who had served respectively as OEO worker, VISTA Volunteer, and Peace Corps Volunteer, thus providing more than hypothetical or role-playing situations. The students then discussed how the interviews could have been improved and what inferences could be drawn from them.

The actual assignment was the following: each student was to conduct two interviews. One was to involve an "official" of a specific program -- either an "official" at the community center to which the student had been assigned or some other "official" of a program or center not directly involved in our course. The other interview was to involve a person who was living in a poverty ghetto.

The students initially expressed qualified enthusiasm concerning the assignment and, after the role-playing experiences, seemed quite willing and anxious to begin. Mr. Kamerman, however, later voiced his and a few students' concern that the assignment might jeopordize the relationships the students had built up with their "clients" and he suggested that the entire assignment be discarded. After a discussion in class in which the majority of the

students felt they had not developed a close relationship with any children in their centers, I decided to continue the assignment with one "compromise": each student was required to record only one interview -- a choice of either interviewee was sufficient. It is interesting to note that almost half of the class turned in the two interviews as originally assigned. I felt that the assignment would be most beneficial for the students and would correspond directly with Mr. O'Neill's theme assignment on inferences.

The greatest amount of time was given to formal discussions in class. The first formal discussion concerned the community centers in which students were working. They were asked to provide information about the center, to discuss the work of the center, to evaluate the work through interviews with officials and those attending the center, and to offer recommendations, if any. These discussions were generally quite informative and enthusiastic. The second discussion concerned various aspects of poverty -- some of its problems and programs designed to help solve them. Some topics considered were the following: the Job Corps, Old-Age Assistance, the Negative Income Tax, and Revolution as a Viable Alternative. These discussions were the most lively and controversial of the quarter. (The students commented that the second assignment should have preceded the first because they really had not been able to become involved in the work of the community center at the time the first assignment was made.) The forum discussions following these formal symposium presentations provoked much enthusiasm, and many times students continued them without taking their customary break in the middle of the double-class period. The comment was made and supported by many students that more two-hour periods were necessary so that discussions approaching the apex of interest, excitement, and involvement at the end of an hour would not disintegrate during the break before the next class period began.

Other activities in the class involved films and some impromptu discussions. There were two films: "Boundary Lines" (a plea to eliminate the arbitrary boundary lines which divide people from each other as individuals -- invisible boundary lines of color, origin, wealth, and religion), and "Time for Burning." After each of these films occurred informal group discussions which in turn were followed by discussions of these discussions. Impromptu discussions were also held about two editorials from the Minneapolis Star concerning poverty.

Representative Student Comments: At the end of the quarter the students were asked to evaluate their experiences as discussants in their respective smaller groups and in the class as a whole. Following are some of the comments made:

> "This class has helped me. In watching various TV panel shows, I feel as though I can now make constructive, critical comments on how effective the particular subject was covered."
>
> "Without a doubt, I feel I did not participate nearly as I could have. In my mind I formed many concrete ideas but I never verbalized them. I was in many instances turned off by the class members. And because of my own immaturity, I became disgusted and silent. I had the feeling some in the class were merely talking to hear themselves -- a gross misconception

on my part I have now realized."

"In the beginning of this course I was actually afraid to voice my opinions on a subject for fear I might be laughed at. From these discussions I feel that I am a lot more free to voice my own opinions and see just what other people think of my ideas... This class and the discussions changed my opinions on a lot of different things. It made me see just exactly what the problem was and try to help solve it."

"I was very opinionated at the beginning of the quarter in many of the subjects covered. Through the process of having to listen and having to work with other students, I experienced a certain feeling of cooperation and group satisfaction never before attained."

Personal Reactions to the Program: The sixteen-credit program is an exciting and concrete educational experience. Its pragmatic aspects and real concerns kindle an enthusiasm which students in regular college courses often lack. This enthusiasm is tapped when genuine interest and involvement emerge from a common study. To be sure, initial interest was shown by the students through their act of registration; however, the interest exhibited by the students throughout the quarter created an infectious atmosphere which, perhaps unconsciously, boosted my own confidence and aided my teaching of a subject I had never taught before.

Our program was not without its problems, however. A much more integrated conception -- with specific and concrete objectives -- was required. Rather than a shuffling of currently-offered classes, the program needed to be more highly amalgamated and integrated. As originally conceived, the actual program lacked crystallization, and it remained rather nebulous in coordination throughout the quarter. Our flexibility, an asset as regards the experimental program, often became a liability which exposed our lack of exactitude in creating definitive and coordinated assignments. A more genuine team-teaching attempt is anticipated for the following fall quarter.

Chapter IV. The Literature and Writing Segment of the Course

by John O'Neill

In both the literature and the writing sections of the sixteen-credit course this quarter, I think I have learned at least as much as I have taught--probably more. The students and I have accomplished some things, as I will try to explain in detail below, but nonetheless I believe that the greatest significance of the past quarter's work lies in what it has suggested about what we can do better next quarter. Accordingly, I intend to write this report in two main parts, the first evaluating what happened this time and the second sketching, at least in broad outlines, what changes I will try to effect next time.

The writing section resembled a conventional 31C course at the beginning of the quarter. I assigned as a first impromptu theme an outlining exercise, since I believed that organizational skills would be necessary in the work that would follow. The next two themes were an exercise in inference from data and an evaluation of assumptions. Although the subject matter in both assignments was related to the general topic of poverty, there was no direct relationship to the field work the students were doing. Some students brought this fact to the attention of both Mr. Kamerman and me, and together he and I worked out a new schedule of theme assignments to complete the quarter. A critical evaluation of news reporting was dropped, and two new themes in which the students could report directly on their field work were substituted. In both of these assignments, the students were asked to discuss in two sections activities in which they had participated. The first part was to be an objective account, in which they were to try to eliminate all drawing of inferences and making of judgements; the second part was to be an evaluative discussion of the activity, in which they were to try to judge what, if anything, it had done for the people involved and what they themselves had learned from it. On the first of these two themes the students applied this technique to a single activity. On the second, they extended it to the whole quarter's work.

The following paragraph, taken from the first part of a shorter theme, may illustrate how students tried to be objective:

> Cunningham was then given a chance to defend himself. He said that during the aftermath of Dr. King's death, he (Cunningham) tried to get ahold of the Way, but received no reply. During the Lincoln incident, according to Cunningham, Cunningham wanted to be an arbitrator, but his plan fell through. As for integrating the staff, Cunningham said he was looking for a qualified black person.

This paragraph is from the evaluative section of the same theme:

> Hatred characterized many of the residents, black and white. Cunningham was represented by a Jewish lawyer. Many times the residents insulted the lawyer. One time an elderly black woman

> screamed, "Keep your mouth shut, you fat Jew." An elderly couple (white) were staring at White. I overheard White say to his lawyer about the couple, "Look at the hate in his eyes." I glanced at the couple and suddenly felt afraid, just looking at them. Mr. Harry Davis also felt this hatred and begged the residents to stop fighting. After Davis' speech, the fighting stopped.

The next paragraph, from the supposedly objective section of another student's theme, contains both inferences and judgments. It illustrates some of the difficulties students had with this assignment.

> The man that gave the progress report was very disgusted, because the teen-agers were not interested enough in coming to the planned meetings. He made a comment saying he would grab any boy that walked around the corner to be on the committee. This comment just showed his frustrations about no one showing up. Mr. Strauss then brought up the points how this was wrong and he made a comment saying that any boy was not good enough. I realized that Mr. Strauss was a bigot in his own way and also very obstinate.

By the time they tackled the second of these two assignments, most of the students were able to overcome such difficulties. Samples of the second theme, the report on the whole quarter's field work, are included in Appendix II.

The reasons for the initial difficulties with the writing assignment were basically two: a change in the type of field work that the students engaged in, and a certain, perhaps largely unconscious, conservatism on my part. When the course was planned, Mr. Kamerman and I believed that the field study would be investigatory--that each student would have a project involving the investigation of a given community agency, and that at the end of the quarter he would be required to write a report on that agency. In order to do this, we believed, he would need an extensive background in the skills I was attempting to teach in the writing assignments--the organization and presentation of data, the making of inferences, the recognition and critical evaluation of assumptions, and so on. But when our students actually began their field work, it became oriented toward participation in the activities of the organizations, so that instead of being an objective investigator, each student became a member of the agency to which he was assigned. The writing, therefore, had to change also. Furthermore, when we planned the course, I naturally tried to use as much as possible the assignments I was accustomed to--almost without realizing it. I did not know enough about what would happen so that I could be flexible and anticipate what was coming. Next time the course is offered, I hope to remedy these deficiencies.

Perhaps I ought also to add, however, that I believe the independence of spirit fostered by the free-wheeling atmosphere of the field work tended to make our students somewhat impatient with all classroom activity. While this impatience detracts nothing from the validity of their objections to the writing assignments, it may partly explain what prompted them.

The literature section of the course was also affected by late changes

in plans. The original idea of the field work was to study various subgroups among the poor--the aged poor, minorities, skid-row alcoholics--and also to use some of the same study techniques on the middle class, the segment of American society from which we believed most of our students would come. The novels to be read were chosen accordingly: Steinbeck, Cannery Row (skid row); Updike, The Poorhouse Fair (the aged and institutionalized); Wright, Native Son (minorities); Agee, A Death in the Family and Gover, One Hundred Dollar Misunderstanding (the middle class). A non-fiction, journalistic report on poverty, Bagdikian's In the Midst of Plenty, was also used. We hoped to be able to use Bagdikian to give a kind of factual perspective on the kinds of poverty treated in the novels. Later, after the books were ordered, the nature of the field investigations was changed, and the immediate relevance of the books was accordingly diminished. However, I still believe that the literature provided our students with some insights into the nature of poverty and that their field experiences gave them some basis for understanding the literature. And student responses on a final-examination question I wrote for the purpose demonstrated that there was a relationship established between the fictional and the factual books.

The literature section also required students to examine three magazines (chosen from three separate groups) which contained articles on poverty, and to evaluate the approach taken by each magazine. This exercise required the students to do a great deal of work, but I believe it was worthwhile, for they learned something about the magazines and something about popular knowledge of poverty.

The students generally enjoyed all the reading and felt that they had gained from it. But as the quarter progressed, both they and I began to feel that too much class time was being spent in lectures on the literature. Near the end of the quarter, I tried to involve them to a greater degree in class discussions of the works read, but those efforts bore little fruit.

At the beginning of the quarter, the students seemed eager to participate in class discussions of the literature. But early in the quarter we were pressed for time, partly because of the necessity of orienting the students to their field work (Mr. Kamerman needed nearly all the available classroom time in the first two weeks), and partly because many students missed several days of class following the death of Dr. Martin Luther King. I was forced to use lectures then to save time, and when, later in the quarter, time became available for classroom discussions, the students were less responsive. Perhaps they had become accustomed to listening and taking notes in literature class and had difficulty in adjusting to a more active role. Perhaps another reason that the attempts at classroom discussion were not more successful was that not all the teachers were in the classroom all the time. I think that Mr. Chartrand's skills as a teacher of discussion might have made the discussions run more smoothly, and that Mr. Kamerman might have been able to point out places where the students' factual knowledge of poverty could give them a perspective on the literature--just as I might have been of similar help to Mr. Chartrand's and Mr. Kamerman's sections.

The intended function of the literature section of the combination,

I think, was to "universalize" whatever insights were obtained in the field study--that is, to show their broader applications. Although I believe that this did take place to some degree, I can offer little concrete evidence to prove that it did. Seldom, in class discussion, on examinations, or in writing assignments, did students relate their field work to the literature, even when invited to do so. For example, in the novel The Poorhouse Fair, one of the characters, Stephen Conner, seems to me a good example of a certain type of institutional worker--one who, among other faults, assumes always that he knows what is best for his clients and therefore makes decisions concerning their welfare without consulting them, thus depriving them of the feeling that they control their own fates. In our classroom discussion of this novel, I tried to get the students to identify Conner as representative of this type and to recall workers they had met in their field work who exemplified some of the same characteristics. But the students resisted my efforts. They did not disagree with my analysis; they just couldn't respond to it.

The literature may have been more successful in compelling the students to look critically at some of their own assumptions. For example, when we read Native Son, one white student volunteered at the outset the information that he thought the book was bigoted--that the white characters and the white establishment portrayed in it were overdrawn caricatures. The Negro students in the class objected. All of them asserted that they knew, from their personal experience, of similar events, when white society had behaved in precisely the same ways. It was interesting to see how many of the white students in the class--all of whom, I suppose, thought themselves liberals--resisted Wright's efforts to make them see their own society from the Negro's point of view.

When we discussed One Hundred Dollar Misunderstanding, Mr. Kamerman lectured to the class on sex and racism and how the two affect each other. Here too, the race issue provoked hot discussions. For example, after Mr. Kamerman had explained that sexual appetite was not a function of race, one student asked, "If Negro women aren't more amorous than white women, how come so many prostitutes are Negroes?" The heated reaction which questions like this provoked from Negro students was understandable. Discussions like this one probably did much more than lectures or textbook chapters could to demonstrate the nature and the far-reaching effects of such misunderstandings.

All in all, I think that the accomplishments of my sections of the course this quarter have been modest. It is difficult, of course, to say precisely what ten weeks of literature and writing have done for any person. I believe that in the literature section the students' total experience was enriched by the literature, but not to the degree we'd hoped for--not as much as I think we can expect next quarter. The writing assignments, particularly the later ones, acquainted the students with the difficulty of communicating their experiences in field study and forced them to think critically both about their experiences and about the expression of them. I think, therefore, that the writing assignments, despite the problems that developed with them during the quarter, came closer than the literature assignments to fulfilling the function we originally conceived for them.

For next fall's offering of the combined course, a number of changes are

planned, and we intend to work for a closer integration of all parts of the work. The problem which is the focus of the course will be changed from poverty (customarily the focus of 41B) to the Negro in American society (customarily the focus of 41A). Mr. Daniel Schafer, who will replace Mr. Kamerman as the instructor for the Man in Society section, plans to make several changes in the nature of the classroom work. There will be more field trips taken by the class as a whole, and more time spent in the classroom listening to outside speakers. All three instructors will be in class all the time, so that we can all contribute to discussions that arise at any time. Each student, or, at most, each pair of students, will have a single field project which will take the whole quarter to complete, and which will be primarily investigatory in nature.

Because of these changes in the nature of the social science section of the class, it will be possible to make a fundamental change in the nature of the writing assignments. The bulk of the writing to be done by the students will be journalistic. Its purpose will be to enable each student to report to the rest of the class on what he is doing in his field project. These reports will be written at reasonable intervals--perhaps a week or ten days apart--and I will arrange to have them dittoed and distributed, both to members of the class and to interested outsiders. Besides enabling each member of the class to benefit from the investigations of the other members, this system of reports may be a way in which our course can perform a service to the community agencies with which we work, if our students can make intelligent and productive comments and suggestions. One student, in his report to me at the end of this quarter, wrote:

> An item that I feel is important is class recommendations to society which would relate some of the shortcomings in programs, services, and needs. This, I believe, is the responsibility of academic institutions to society, whether the recommendations are finally accepted or rejected.

I agree. Of course, it would be over-optimistic to hope that all of our students will be able to provide solutions to problems that experienced workers in social agencies have been unable to solve, but sometimes fresh insights can come from relatively inexperienced observers, and certainly it can do no harm to try.

Because there will not be sufficient class time to permit the use of traditional writing laboratory procedures, arrangements are being made for an alternative means of providing students with individual weekly appointments with a qualified teaching assistant, who will assist him in preparing his report in much the same way a writing laboratory instructor ordinarily would. Of course, I will confer with the assistant in advance of each assignment and supervise his conferences with the students.

In the literature part of the course, the orientation of books to topics will be continued. Some of the topics which the class will cover are the African background of the American Negro; slavery; the Reconstruction period; segregation; the migration to the North; the formation of Black ghettos; problems with education, jobs, and housing; and the current scene--the Black

power movement and race riots. Final choices of books for the literature section have not yet been made, but some of the books under consideration are Booker T. Washington's Up from Slavery, Richard Wright's Black Boy and Native Son, William Styron's Confessions of Nat Turner, Harper Lee's To Kill a Mockingbird, the Autobiography of Malcolm X, James Baldwin's Go Tell It on the Mountain, Ralph Ellison's The Invisible Man, Claude Brown's Man-child in the Promised Land, Stokely Carmichael's Black Power, Frantz Fanon's The Wretched of the Earth, and books of Negro poetry.

Techniques of class discussion will change radically. I hope to be able initially to give the students some background techniques of literary analysis, and thereafter to permit the students to conduct the class discussions of the literature, with the advice and assistance of all three instructors. Since they will be receiving training in the techniques of group discussion from Mr. Chartrand, they will be more qualified for this type of experiment than would an ordinary literature class. If it works, it will remove the objection, voiced this quarter and already mentioned above, that student participation in classroom study of the literature was insufficient. Precise techniques for these discussions will have to be worked out as we go along. Perhaps I will confer with each discussion leader prior to his discussion, in order to construct a list of topics we feel ought to be covered. On the other hand, perhaps it might be more useful to the students to allow them to decide for themselves as the discussion progresses what aspects of each work are most pertinent to their study as a whole. Certainly I will have to provide some kind of mechanism to insure that the points I feel are most important are not entirely neglected. But just as certainly, the students, if they are as intelligent and hard-working as those we had this quarter, will surprise me by finding in each work things I myself had overlooked.

Several good students this quarter suggested that it might be possible to do without a written final examination in literature--that I might be able to evaluate each student's understanding of the works read on the basis of class discussions. While I am not yet ready to dedicate myself entirely to this idea, I do intend to attempt such an evaluation, and by the end of the quarter I will be able to decide whether a written examination is necessary or not. It seems to me that the primary cause for hesitation would be the fact that some students whose knowledge of the works was equal or superior to that of their classmates might be slighted because of an inability to participate effectively in class discussions, making their literature grade a function of their performance in the speech section of the course. But of course, if a written examination is used, a similar relationship is set up between the literature grade and performance in writing. At any rate, I will make the evaluation of student performance as equitable as possible.

As I hope the overall tone of the foregoing makes clear, the changes I hope to introduce are designed to provide a greater degree of flexibility in the course. This characteristic is my major concern because I believe that when we failed to meet the students' expectations during the past quarter it was because we were either insufficiently experimental (i.e., we failed to depart from conventional techniques not because they were what was called for but because they were what we were accustomed to) or insufficiently flexible (i.e., we were unable to find ways of meeting situations as they arose).

Perhaps each lack was the consequence of the other.

But I do not want to suggest that I feel that what we have done this quarter has been a failure. I am conscious of many ways in which the offering can be improved, and I am aware of a sizeable gap between expectation and performance, but neither of these things changes the fact that there were considerable accomplishments. I think that in my own sections of the course the students learned as much about literature and writing as they would have in conventional courses, that the fact that the two courses were taught together brought about a valuable carry-over between them, and that both the literature and the writing courses contributed something to the study of poverty as a whole. And I think that the value of the field experiences more than justifies the extra effort and expense involved in giving the course. From my point of view as a teacher, though, the greatest value of what has been done during the past quarter lies in what it has taught me about what can be done during the next two quarters.

This is only an interim report, and it is too early to decide whether this kind of combination course should be made a permanent part of the curriculum. But I think I can already make some observations on the subject. For one thing, teaching two sections of a course of this kind requires far more of an instructor's time than teaching two conventional courses--although this might not be true if it were no longer experimental and had such appurtenances of a conventional courseas a syllabus. For another thing, members of the team which will teach the course must be chosen with care. They must be temperamentally suited to working together, and they must have enough interest both in the subject and in the techniques of this kind of combination to motivate them to do the extra work. Although we have not tried it with faculty members of different ranks, I am inclined to think that it would not work if some members of the team felt that they were subordinate to others, because a free give-and-take among them is necessary to the flexibility whose importance I have already stressed.

For me the past quarter has been both an educational experience and a pleasureable one. I think this is also true of my colleagues in the experiment. I am eager to begin the planning of next fall's course, confident that, although I still have much more to learn, I now also have more to teach.

Chapter V. Some Evaluative Remarks

by John H. O'Neill

As this report has already stated, modifications of this combination of courses are to be offered twice more, during Fall Quarter, 1968, and Winter Quarter, 1969. After only a single quarter, it is too early to attempt any permanent evaluation of what has been done. But the experience of the first quarter's offering has suggested some tentative conclusions which the two Divisions involved may be able to use as hypotheses subject to the test of further experience.

Attitudinal Changes: As the introduction to this report has stated, one of the most important objectives of the course was to affect the students' attitudes toward poverty and the poor--to influence them, if possible, to identify more closely with the poor. Naturally, a change of this kind cannot be totally isolated or precisely measured. But we believe that we have some indications that such a change did take place. One indication is the attitudinal test prepared by Mr. Kamerman and Mr. O'Neill. On the first page of the test (Appendix IV, Figure 1), students were presented with a series of statements with which they could agree or disagree. Broadly speaking, the more strongly a person tends to agree with these statements, the more he is inclined to hold attitudes which might be identified as prejudiced against minorities. The results of this part of the test (Appendix IV, Figures 1 and 3) indicate a consistent decline in agreement between the pre-test and the post-test. (In only one case is there any increase in agreement. This is question 9, which concerns the possibility of a world-destroying catastrophe. It seems impossible to draw any conclusions from this isolated item.) The decline in agreement is all the more impressive if it is borne in mind that the general attitude of the class, even on the pre-test, was frequently one of disagreement. The control groups, even those which were Man in Society sections, display no such consistency.

The results of the second section of the test (Appendix IV, Figures 2 and 4) are even more interesting. On this part of the text, the students were asked to rate first themselves, then a typical or composite poor white person, and finally a typical or composite poor Negro, on a semantic differential scale. After each rating, the sheets were collected, so that the students had no chance to compare any rating with the previous ones; the order of appearance of the items varied from sheet to sheet for the same reason. On the pre-test, students in the combination course, like those in the control sections, tended to see themselves more favorably than they saw either of the two poor persons. But on the post-test, students in the combination course consistently rated themselves lower, and the poor persons higher, than they had on the pre-test. The post-test ratings of the students' selves are very close--sometimes within one or two tenths of a point--to those of the poor persons, suggesting that these students tended to identify with the poor persons, to see them as people like themselves. As on the first part of the test, the results from the control groups do not present the same consistent results.

But the attitudinal test is not the only indication that a change in attitude took place. There is also the testimony of the students themselves, as expressed in their theme writing. On their final themes, many of them stated that they felt a closer sense of identification with poor people. For example, one student wrote

> I began to realize that my stereotype of all people in poverty being unintelligent was completely invalid. I better understood their drives and started thinking of them as no different from any other people I had met before, because they wanted good homes for their children, and respect from others.

Another student pointed to the same reason for identification as a cause for optimism:

> These relationships have created a better understanding between us. Basically all people want the same things in the area of human rights and human dignity. Hopefully the achievements in these areas will continue to expand until an understanding of all people can be achieved.

Comments on other themes were sometimes less philosophical or comprehensive, but they pointed to the same process of identification, as when one student remarked, "I found myself disliking some of the same people these poor disliked." Comments in class discussions emphasized the same points.

Mutual Enrichment of Courses: The second important objective of the course was to bring about a situation in which the experience of each part of the combined course would enrich all the others. As was stated in the introduction, evaluation of the degree to which this objective was attained must be impressionistic at best. But our impression, based on one quarter's experience, is that there is some enrichment, if not as much as we had originally hoped. In the class discussions of the literature sections, for example, such characters as Bigger Thomas (in Native Son) or John Hook (in The Poorhouse Fair) were sometimes compared to people who had been encountered in field study. In the discussions of the field work, comparisons with the novels were sometimes made. But such overt indications were relatively few. Our belief that the experiences involved intensified each other is largely based on reactions expressed informally, as when one student said, after class, "I don't think I ever knew before what it meant when people said a book was realistic. This is about real people!" The book in question was Native Son.

Accomplishment of Conventional Course Objectives: Broadly speaking, the third "objective" was to maintain the same kind and degree of learning that takes place in these four courses as they are customarily offered. Our evaluation, based upon our experience in teaching these courses conventionally, is that this objective was also accomplished. Indeed, we are inclined to believe that these students' writing, speaking, and understanding of literature improved, if anything, more than it would have in a conventional course. Grades given tended to average higher than grades in conventional courses. But we do not assert that this method accomplishes conventional

course objectives better than conventional courses do; we recognize that our self-selected student population was at least partly responsible for this success. This student group as a whole has proven that it does better than average in conventional courses, too (see Appendix V, Part 7, which shows student achievement in previous courses).

In this connection it is important also to emphasize that the objectives of conventional courses can be considered to have been accomplished in the sixteen-credit program only if they are taken broadly. Objectives of particular assignments sometimes were not accomplished because those assignments were not included or were modified. For example, Writing Laboratory 31C customarily has a theme assignment dealing with distortion, in which students are asked to describe a commonly held stereotype and explain how it deviates from reality. This theme was not included in the assignments for the Writing Laboratory part of our combined course, but the basic objective of the assignment--a recognition of the ways in which stereotypes affect thinking and communication--was accomplished by other assignments.

Because the results of all three evaluations are positive, perhaps a final note of caution is in order. We recognize that students who register for courses like this, involving a greater sacrifice of time and more difficult assignments than conventional courses, are not ordinary students. We also realize that our experience with the combined course is too brief to form the basis for emphatic conclusions. These evaluations are not, therefore, intended as indications of the absolute value of the methods discussed. But we believe that they can be taken as indications that further study of these teaching techniques by the General College is warranted.

Appendix I.

Texts Used in Sixteen-credit "Package" Program on Poverty During Spring Quarter, 1968

29D and 41A:

James Agee. A Death in the Family. Avon Library VS 12. New York: Avon Books, 1966.

Ben H. Bagdikian. In the Midst of Plenty: A New Report on the Poor in America. Signet P 2535. New York: New American Library, 1964.

Robert Gover. One Hundred Dollar Misunderstanding. New York: Ballantine Books, 1961.

Julius Horwitz. The Inhabitants. Signet. New York: New American Library, 1961.

Herman P. Miller. Poverty American Style. Belmont, California: Wadsworth Publishing Company, 1963.

John Steinbeck. Cannery Row. Bantam Classic JC 163. New York: Bantam Books, 1945.

John Updike. The Poorhouse Fair. Crest d677. New York: Fawcett World Library, 1964.

31A:

Funk and Wagnalls Standard College Dictionary. Text Edition. New York: Harcourt, Brace and World, Inc., 1963.

Notes for the General College Writing Laboratory. Seventh Edition. Minneapolis: University of Minnesota, The General College, 1967.

32D:

John K. Brilhart. Effective Group Discussion. Dubuque, Iowa: William C. Brown Company, 1967.

Appendix II. Student Themes

The six themes in this appendix were written by students in the combined course in response to an assignment which asked them to do two things: first, they were to summarize their field activities for the quarter, trying to be as objective as possible; second, they were to evaluate these activities, showing in their evaluation what they felt their activities had done for those with whom they had worked and what they themselves had learned.

The first two themes do a fairly good job of fulfilling this assignment. They have been selected as representative accounts of the kind of activities in which the students engaged. Theme three is representative of an attitude common to several of the students in the course--an attitude which we think of as the "white-man's-burden belief." That is, the author of this theme seems to look upon his field experience as one-sided, a relationship in which he goes into the ghetto to bring enlightenment, without expecting to learn anything himself. The number of students who seemed to share these expectations was small, but not insignificant. Theme four does not follow the plan laid out in the assignment, but because it gives a very expressive account of one student's reaction to what we believe was the most dramatic part of the field experience, we feel that it is worth including. Themes five and six, the last two in this appendix, were written by two students whose experiences differed from those of the rest of the class. Because they had already had extensive experience with poverty, they were assigned to a middle-class community center in St. Paul. The contrast they saw between community organizations in the "inner core" and those in middle-class neighborhoods is interesting.

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My field work for the quarter involved working at the Citizens' Community Center in North Minneapolis, going to meetings of the Civilizing Communities and also working on the Poor Peoples' Campaign March.

Our first meeting at the center involved meeting our director and finding out about the services and programs available to the citizens. Our group started out making flyers, canvassing, and phoning people in the neighborhood to let them know about the modernization program meeting. The modernization program is designed to let people in the housing development have their apartments modernized with money from the government.

Soon after we started working on this program, our director was dismissed from his duties on charges of incompetency. In answer to these charges the director called a hearing of the grievance committee. The hearing resulted in having the director permanently dismissed from his duties. There were disagreements with the public throughout the hearing, the biggest being that they would not be allowed to participate in the hearing.

I attended several meetings of the Civilizing Communities, a group that emerged from a march from Harrison School out to Edina after Dr. King's death. Their purposes are to eliminate discrimination, educate the whites about Negroes and Indians, improve standards of living for the Negro and Indian, and gain support for places like The Way and T.C.O.I.C. The group was all white and all were citizens of the North Side.

Pete Stevens and I have been working on the Poor Peoples' Campaign. One Sunday we went out to his church in St. Louis Park to get donations for the campaign. I have been canvassing the neighborhood for canned foods, clothes, and money. I have also talked to people over the phone in regards to the march. I have also packed clothes for the march.

The value of these experiences for me has been finding out that there are some people who do care about what's happening in their community. I found this out at the hearings I went to for our director. Citizens were angry because the committee wouldn't let them have their say in the matter. At first I thought the people just weren't interested or didn't care. I use the modernization program as an example. Our group worked hard on flyers, calling on the phone and going door to door. Of all the people we got in touch with, only 50 showed up for the meeting.

For the people I think the value has been in participation. The citizens of the Civilizing Communities group is a good example. One lady said, "I would have tried to do something earlier, but I could see no real need." Right now she's worried, but what about later?

The Poor Peoples' Campaign doesn't seem to mean too much. I've made this assumption because of the way the poor have acted when I went into their homes canvassing. Fifteen people slammed the door. Ten just didn't have the time to listen to me, and five others thought it was nice for the other poor people. People out in St. Louis Park were just too happy to donate. Only three people stopped to find out exactly what they were donating for. The others just gave because it looked like a worthy cause. It seemed to get to the point where the people wanted to see just who could give the most.

This quarter hasn't been as much as I thought it would be. But I have gained some valuable knowledge in getting to know about people.

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Eastside Citizens' Community Center

I was assigned to work within the Eastside Citizens' Community Center located on East Hennepin Avenue. The center's leaders number three: Matthew Eubanks, Becky Finch, and Max. The majority of the responsibility concerning our group from the university was taken by Becky. Becky, in our first encounter, encouraged us to involve ourselves in the work as much as possible. She seemingly had great expectations for us and favored our involvement as opposed to the previous involvement of social work students at the center.

Our first encounter with people "living in poverty" came one night when our group attended a meeting at the Glendale Housing Project. Fifteen people from the project were in attendance. The meeting was held to determine how the government-allocated money in the HUD grant was to be spent. The organizing group of Glendale had, previous to the meeting, sent a questionnaire to all those residents. The questionnaire asked the residents: What improvements does your apartment need? What services do your children need? Is your apartment adequate for your family? Those ideas that were the most frequently mentioned included the following: repair closet doors, clean furnaces, install new stoves, tile the showers, add more electrical outlets, install larger hot water heaters, add playground equipment, use some funds for the Glendale Co-Op, build a swimming pool, add more street lights, landscape the yards, install more fencing, and build enclosures for garbage cans. The meeting, at one point, was out of hand when the following conversation took place.

"What the hell, we don't need a swimming pool. Dammit, let's quit this messing around and get down to some business..."

"Alright, Anderson, quit swearing in front of my kids. You think you're so smart and we all should listen to what you want." Abruptly, the second lady involved gathered her children and stormed out. Parliamentary procedure was very much in evidence when a man from the back claimed a motion couldn't be acted upon until another motion had been cleared. The meeting lasted two hours, and the ladies left with Becky for a beer.

The second meeting Marvin and I attended was with the Northeast Ministerial Association. The men were planning a march in hopes of getting "lily-white" North East Minneapolis involved in the struggle of the Negro and other poor. Twenty ministers were present and they were predominantly concerned with getting a park permit, coffee urns, synchronized time, a p.a. system, and platforms. Little attention was given to the choice of speakers, routes of involvement for the marchers or purpose or intent. The meeting was held two Sundays later with two hundred and fifty marchers. The ministers led their congregations to a central park and pleaded for their involvement. No follow-up by our group was done.

Our major concern was the Nicollet Island Improvement Association. We worked under the direction of Max. Max is the center's community organizer for that area. We spent the majority of our visits under the leadership of Max. Our main goal was to help organize the island's residents into some sort of an organization. We held one meeting with the islanders, but again, no follow-up was instituted.

After the death of Dr. Martin Luther King, Jr., our efforts were directed towards the Poor Peoples' Campaign. We began gathering boxes, packing clothes, running errands, and doing endless amounts of insignificant running. We distributed buttons, sold posters, and worked out of the center, but not with "people living in poverty."

My feelings toward the center, our work on Nicollet Island, and the people within the center have changed on the average of once a day.

My first experiences interacting with those people who were considered poor were exciting. I enjoyed the women at the Glendale Housing project. They reinforced my feelings that just because a person is on AFDC who is to say the person is ignorant or dirty? I found the women delightful. They found humor in the things they said and were able to laugh at themselves. They seemed to be without phoniness or pretension. They said what they felt and really didn't seem to care whether or not it would offend anyone.

I found myself sympathizing with the ministers. They seemed like a group of men who really didn't want to be too committed to this whole area of civil rights and involvement with the poor. In actuality, I saw them as I see my parents and their friends. "We are secure, comfortable and happy. Why should we care about some lazy black boy who quit school and can't find work. That's his problem, not mine." These ministers didn't volunteer to be involved. Their social conscience and society has told them they must be involved -- now. Even if it is to cost them. I really felt their march was a meager and unsuccessful attempt at getting North East Minneapolis involved. They really didn't offer their congregations anything concrete with which they could involve themselves. They made me feel like they were helping their congregations ease their consciences by marching for one hour on a Sunday afternoon -- in their finest Sunday clothes, of course.

Nicollet Island involvement was a farce. What we did was merely assist lazy, unconcerned Max at stirring up interest in the island. No follow-up was done. We held a meeting and riled up the people. But then what did we do? Nothing. Sure, we walked around the island and collected a few blue checklists and promised the people another meeting. Another meeting that never materialized. Max told us that he hated his work (he has been an anthropologist all over the world) and on paydays he only came in to get his check and go to the Sheraton Ritz and have a drink. Max grew up on the island and as a result, I feel he has some real hangups. For example, he only encouraged us to visit with those islanders with whom he had a good rapport and with whom he was well liked. When questioning Max concerning the March on Washington, he said that if he could fly out there and stay in a nice hotel, he might consider going. I really liked being involved with the people on the island because they, like the people in Glendale, were warm, open, and without pretension. They willingly offered information, sometimes too willingly, and never seemed hostile or cold. They seemed glad that someone was finally interested in the island. The people wanted many things, but through continuous rejection had quit asking. They felt it was helpless to go to landlord Dave Lerner because he had continually turned a deaf ear to their pleas. But we never helped them. The center never helped them. The welfare has never helped them. So they continue to live in their impoverished homes, lacking in the minimums: heat, light in kitchens, painted walls, decent floors, adequate space, screens and window panes. Our ideas concerning Nicollet Island sounded good on paper but we never materialized them. We, and the center, failed. The people on Nicollet Island have a right to be angry. Everyone promises, no one helps.

I had too many unanswered questions concerning our involvement with the

Poor Peoples' March to commit myself fully to the project. I had the feeling the march was going to turn into a black militant march on Washington. I also felt that so many programs that are being legislated need solid leadership in the cities. But where has all the solid leadership gone? To Washington, of course. Poverty workers are always screaming, "Give us money" so we donate money at 40 dollars a person and send them to Washington. I also feel that perhaps Mr. Ralph Abernathy, despite his God-directed intentions, isn't in a position to march on Washington and demand anything of Congress. I recognize, too, that the time is now to recognize the poor and their needs. But I believe the poor are harming themselves in Resurrection City.

My over-all impressions of the Eastside Center have been rather negative. I hated the constant fighting that went on between Max, Becky and Matthew. I am not politically-oriented like the center and I am not accustomed to blocking the traffic in the city during rush hour or throwing garbage on the mayor's lawn. I believe the center's activities continually use people and groups for their gains and I lost interest because I didn't feel that I fit in to their way of thinking. I am not accustomed to using people nor am I accustomed to swearing at and being derogatory to people.

I am thankful for my field work experience. I am glad to have been able to find out how the poverty programs in Minneapolis function. I am thankful that I saw some of the conditions that exist in the city. I feel confident that I can now relate to people more than just "poverty-Eskimo-style" and can back with proof my statements telling people that poverty exists in Minneapolis -- a thought we who live in Minneapolis don't like to admit.

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My group activities at the Episcopal Neighborhood Center, at first, were primarily with the kids. We met with Mr. Jim Donohue to discuss what we could do for them, and set up a program of activities. We took them to a Twins game the first Saturday we were there. The following Friday we went horseback riding followed by a Hootenanny the next evening. The next weedend a dance was held in which we participated. During the week short meetings were held with Mr. Donohue to discuss what we had been doing and how the kids were reacting.

We then decided that we needed more exposure to the adults. We met with a couple from the neighborhood at Mr. Donohue's home, where we did some role-play interviews. Fran and Bill Donovon then criticized our various techniques and gave us pointers on effective interviewing of hard-core poor. Later in the week we attended a meeting of the Screening and Lobbying Committee at the South Side Center. This meeting gave us more exposure to the adults and informed us of various programs the adults were working on. Some of these were hot lunch programs, model neighborhood projects, and playground renewal programs. We then had a meeting at Fran and Bill Donovon's home. Here we were introduced to the members of the board at the Episcopal Neighborhood Center. They were referred to very informally as Fran, the president, Susan, the vice-president, and Bev, the secretary. We discussed

various programs at the center and were given reports on former meetings, pamphlets on O.E.O., and reports on government spending with regards to welfare.

The kids, however, still occupied much of our time. We all attended another dance and a few days later went on a hayride. The last activity of the quarter was another Twins game which we attended this last Saturday afternoon.

We are also planning to continue our work during the summer months.

My evaluation of the activities at the center will be in two parts. First, my views and opinions on the activities with the kids; and second, an evaluation of the adult program.

As far as the youngsters go, I feel we made the most headway. These kids needed two important things. The first was a friend. I found myself befriended by about fifteen of these kids. They took great joy in being able to have someone care for them and do things with them. I found the greatest moment to be a conversation I had with all of them in Mr. Donohue's office. It was during one of the dances. Bob, a thirteen-year-old tough guy, just got out of a night in jail. I wanted to talk with him about it, so I asked him into the office. He and I were already on good terms, so he was quite open with me about his little scrape. Soon we were joined by Bernie and Dan. The conversation then turned to general B.S. Helen, Kathy, and three other teenagers walked in on us and joined in. Soon I had the whole group in the office. We just talked about school, the neighborhood and the kids' families. After about forty-five minutes the band asked me if I would like to play the drums to a few songs. Well, the kids began to cheer and laugh and egged me on until I had no choice but to play. I could see right away they had accepted me as a friend and wanted me to show off for them. Needless to say how I felt. Many situations that demanded friendship and trust in each other arose and a real relationship began to grow.

Secondly, these kids needed someone to set an example for them. Just the fact that we dressed neatly was an incentive to them. I noticed right away that the girls seemed to take better care of themselves since we "arrived on the scene." They not only looked cleaner but made an effort to mind their manners. One girl even asked me the proper way for a lady to light and smoke a cigarette. So as one can see, a definite relationship developed between the youngsters and ourselves. As this quarter comes to a close my affiliation with the center will not end. Mr. Donohue asked me to be interviewed by the adult members with regards to a steady job there. I would like to be the assistant to the social worker and head all teen programs. I think this in itself shows that we really got to these pre-teen and teenagers. They liked us, we liked them, and maybe during the summer even more can be done for them.

As far as the adults go, well, this is an entirely different situation. We were effective with them only in the sense that we were able to meet them and let them know we were interested in doing something. This, however, I felt was quite important for two reasons.

First, we showed them we were genuinely interested in getting involved. At one meeting they hit us with many questions testing our interest. We were asked questions like, "Why are you here?," "What do you plan on doing?," "Will you continue after school is out?"

Secondly, it opened the door for us. Now that we met with these people and learned what they were doing and/or trying to do we are now able to get involved. The main obstacle of being accepted and trusted is now behind us and the door to getting involved is, indeed, open to us.

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The experiences I encountered in my field work at North Side Citizens' Community Center were unimportant and purposeless. This paper would be boring indeed if I recounted in detail the work we did for this center. To me it was wasted time spent and a worthless experience. However, included in the category of "field work" would be my living with an AFDC mother for two days. I feel that this experience was the crux of our entire course, and should be dealt with in detail.

I shall begin at the beginning. Tuesday morning my phone rang at 7:00. Half asleep, I answered, and the excited voice of Kathy Curry said, "Pack an overnight bag! Jessie is picking you up after class and taking you to stay with an AFDC mother. It's <u>your</u> turn to see it all from the inside!" Hastily, I threw together articles I would need for an overnight. I didn't understand how this chance had come about because no one had mentioned a word to me. My feelings were mixed as Kathy and I started walking to class. Fear, anxiety, curiosity and apprehension forced me to furiously question Kathy about her experiences with the family she had stayed with. Her confident answers calmed me down a bit and I felt prepared.

After Jessie and Mrs. Harris, both colored AFDC mothers, had sat in on class for awhile, they motioned for me to follow them. We walked several blocks to the car, chatting and laughing all the while. I felt quite comfortable and only noticed a few times that students were staring at our strange threesome. We climbed into a beat out, 1950 rattletrap stationwagon, belonging to a white friend of Jessie's. After a hilariously jerky ride, we pulled up in front of Mrs. Bennye Brown's house on Victoria and Marshall.

"Cookie, this is Bennye," Jessie said as she poured herself a cup of coffee. Secretly I asked Jessie if I should call this new acquaintance Mrs. Brown or Bennye, thinking it strange that I call any adult by her first name. "Bennye" was the answer, but I felt awkward at first when I addressed her in this way.

We sat around the kitchen table drinking coke and coffee as Bennye prepared spaghetti for lunch. As Jessie and Bennye talked on and on, I had a chance to relax. I noticed how clean the house was and how pleasant and nice Bennye looked. The food smelled good and I decided that I wouldn't mind this visit at all. I liked Jessie and was glad when Bennye coaxed her, against her better wishes for her diet, into staying for lunch. The frank way in which Bennye and Jessie treated each other intrigued me. They said

and did just what they pleased, which was humorous at times, but down to earth. Jessie belched out loud when she felt like it, and they didn't hesitate to swear if they so desired. I liked the easiness I felt in their presence. There are very few adults who I feel easy with, even after a long acquaintance.

After lunch, Jessie left, just as two curious, wide-eyed, colored children entered the kitchen. Both smiled and shyly looked at me as Bennye introduced me as "Cookie, the girl who is going to stay with us." Selin, seven, and Skipper, eight, ate lunch while I sat at the table smoking a cigarette. Overcoming their shyness, they began asking questions and telling me about themselves. Bennye rushed them back to school after lunch, and then she and I sat down in the living room to watch T.V. "I'm not as exciting as Jessie, 'cause I'd rather stay home and watch T.V. than go rushin' around or goin' out at night," Bennye confessed apologetically. We talked for a while longer, and then she said she had to go do some long-neglected ironing. "Do whatever you want to," she said as she left the room. "I think I'll take a nap, if that's okay. I only had a couple hours of sleep last night." She showed me where I was to sleep. As I lay on the extra bed she had made from an old couch and an extra mattress, I wondered who the hell had designed this house. I thought whoever was responsible should have his head examined. When you walk in the door, you are in the living room; then up a flight of about six stairs is the kitchen; another flight of stairs leads to two bedrooms and a bathroom; finally, another flight of stairs takes you to Bennye's bedroom where my bed was placed. Four levels for a living room, kitchen, three bedrooms and a bathroom seemed awfully ridiculous to me. This was a duplex arrangement, so why hadn't the designer put each apartment on one floor, instead of two apartments on four floors? Oh well, he must have had some reason to arrange them this way.

When I woke up it was dinner time, and all four kids were home. Stevie, five, and Michele, ten, were introduced to me and throughout dinner I was stared at and questions were fired left and right.

After dinner, Michele and Skipper left for the "club" -- an organized community center where the kids can play or do arts and crafts. Stevie and Selin, the two youngest, coaxed me into playing football in the back with some other neighborhood kids. Football, swinging, piggy-back rides, and hide-and-seek completely exhausted me after a couple hours. I rested on a tree stump to have a cigarette and all the kids clustered around me. They got a big kick out of my smoke rings and insisted that I have another cigarette so I would keep blowing "smoke signals."

Back in the house, I plopped into a chair and turned on the T.V., relieved at having escaped more rousing games with the kids. After half an hour of peace, all four rabble rousers piled into the house. Selin and Stevie fought over my lap, but compromised to each having one knee. Michele and Skipper took posts on the arm rests, and, surrounded, I peered between the two black fuzzy heads at the T.V. I was glad they had accepted me and liked me. I liked all of them and tried not to show too much attention to any <u>one</u>, so as to prevent possible jealousy. Later on, the living room

turned into a beauty parlor and all the kids fought for turns to play with my hair. Selin created the Phyllis Diller look which sent Bennye into hysterics. Braided, curled, ratted, and pigtailed several times -- each child got his turn in the many creations. One thing during these festivities struck me as strange. While Michele worked on one side of my hair making a braid, Selin wanted to braid the other side. She got a brush which Bennye used on their hair and asked if she could use it on me. I said it was fine, but Michele yelled at Selin and signaled behind my back for her to stop using it. I couldn't figure out if it was because Michele thought that the brush was too dirty to use in my very dirty hair, if the black fuzz already collected in the brush made her apprehensive, or what. Strange! I didn't mind it, so why should she?

As the night wore on, Michele started playing records and dancing. All the kids, now rid of their shyness towards me, decided to dance. They pulled me out of my chair and insisted that I dance too. We whooped it up until Bennye put a stop to the gaiety by announcing bedtime. As I sat back down, Stevie scurried behind me, drawing his legs behind my back so as not to be seen. Bennye had no idea where he was and called his name several times, while I snickered and pointed to his whereabouts. Upon being discovered, he wailed and demanded the right to stay up "just tonight." No sir, Bennye tucked him in bed, and he whimpered until he fell asleep.

While I was sitting on the floor watching a late movie, Skipper crawled up and sat between my legs. He pulled my arms around him as tight as he could and I squeezed him. I looked down at our legs and bare feet, and a thrill surged throughout my body. A sort of pride enveloped me that I would be the person in this type of situation. I liked these people and was living with them. They liked me and accepted me on an equal -- no higher, no lower -- basis. Skipper's black skin next to my white skin, my white arms squeezing his black body and both of us liking each other very much. If only more people could feel like I felt at that moment.

A few minutes later, Bennye made the last call for bedtime. Selin kissed me at least ten times before she trotted upstairs. Following her example, Skipper slipped a shy kiss on my cheek, and finally Michele kissed me and ran upstairs. I felt good, and fell asleep smiling that night.

Aside from the way I felt and acted toward and with these colored people on welfare, it is important to note the conditions and way they lived. This family, whether an exception to the rule or not, is as good an example as any. Bennye keeps her house unbelievably clean, contradictory to the stereotype belief that poor people are dirty and have rats in their houses. She bathes the children herself each day to make sure the lice epidemic at school doesn't spread to her "babies." Their clothes were clean, though buttons were off or rips were untended. Her food was delicious, and there was always more than enough for everyone. (At first I had hesitated to take much of anything, afraid they couldn't spare extra food for a visitor. After seeing the great amounts left over for snacking, I helped myself to generous amounts.) They had two televisions and a stereo for entertainment, which many people feel they could never afford. Although they have no car, they seem to get around all right without one. So much for material wealth.

The thing that most impressed me was the unity and welcome atmosphere among people of this culture. Anyone who came to the house seemed relaxed and unintruding. Bennye never acted imposed upon at anytime or for any reason. She told me a story which exemplifies this fact beautifully. It seems that a few years ago, eleven relatives from Texas, her former homeland, came to visit. They stayed for two weeks. "Some of them could have stayed with my brother, but I was so pleased that they wanted to stay with me instead. Some slept in chairs, some on the couch, and some on the floor. They didn't mind. You should have seen the food. I never stopped cooking. But I love to cook, so we were all happy." She welcomed all of them and never felt imposed upon.

Bennye was sick for some time about a year ago, and she left the kids with friends. No one cared; the friends were glad to help. To me, this unity and willingness to help anytime, anywhere, and for any length of time is more than we middle-class whites can say for our class.

The Browns are my lifelong friends and have welcomed me back anytime. I've learned a lot from living with them and plan to visit them often. Too bad more people can't have the chance I did to open their minds.

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My fieldwork was done at the St. Paul Jewish Community Center. The reason for this was because I had already been exposed to poverty and my sociology instructor felt I should be exposed to middle-class means and standards of living.

I attended the Center for two days a week, spending about four hours there each day. During the course of the four hours I would engage in many activities. The first two weeks of work there, most of my activities were centered around teenagers and social things. Examples are swimming, volleyball, pool and basketball.

From this I immediately came to the conclusion that a middle-class community center was different and operated differently from most of the ones I had worked at in the black ghettoes. The above is based on the fact that they had a much wider range of activities at the Jewish community center for the kids to engage in than they have at most of the community centers located in ghetto areas.

After this first two weeks I decided I wanted to get involved in some of the adult programs. So I settled down to a pattern of working with two groups. The two groups were an adult group of whites, males and females who had organized themselves to support the black community. The other group was a group of high school kids who were interested in inter-racial dating and association. The name of the group is Y.L.O. and they are also interested interfaith and religious problems.

After I found out what these two groups were all about, the work began. The adult group at this time was interested in a case in Mississippi, where a black man had shot and killed a white man. The group met on May 3, 1968, to decide what role they were going to play in giving some aid to the black

man. At the meeting Mrs. Tilsen explained the purpose of the meeting as follows: "Walter Leonard, a black soldier, has shot and killed a white man in Mississippi, while home on leave. Leonard is now in the Mississippi state prison and has been there for five months. He has not had a trial, nor has he been charged."

After Mrs. Tilsen's report the group tossed the issue around and finally decided to start a fund-raising drive for his defense. That is what the group is working on now. The fund-raising drive entailed a lot of work such as mailings, phone calls, and speaking engagements. My job was to help with the mailings, phone calls, and speak at some of the rallies.

The Y.L.O. group formed themselves into a coalition to help with the Leonard's case. But in the mean time they also had other activities such as open forums with kids from other ethnic backgrounds present. At these forums we would discuss controversial issues, such as the Black Power concept and the war in Vietnam. Their group decided to have one forum a week. My role in this was to be present and participate in the discussion.

All in all I think my field work was a great experience for me. I really liked it. Sometimes I would get caught up in it and spend many hours in meetings and things the groups were involved in.

During the course of my field work, I feel that I got a good look at a middle-class center. Based on my experience I feel that a middle-class community center serves more as a place where people can go for recreational activities, rather than as a base for organizing the community. What I am saying is that in the pilot areas, a community center serves more as a base for organizing the community into one structure to deal with the problems the people in said community would have to face.

One other basic conclusion I came to from my experience in this center is that middle-class people are rather removed from the ghettoes and the people living within. But I did find out that some of these people are interested in the life the people lead in the ghetto.

On the whole, I feel that my field work was a very valuable experience for me. I feel that I learned a lot about something I didn't know too much about. However, I do feel that the field work for this course should be broadened so that the student can have enough freedom to involve himself in the center in any way he wants.

Due to the fact that my field work was so interesting and I have really gotten involved, I spoke to Mr. Kastenbaum, the center director, about continuing through the summer. He approved of it, so I will be working there this summer.

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My field work was exactly opposite of that of the majority of the class. I have had much experience of the ghetto life. I have lived in the ghetto

of Omaha, Nebraska for twenty-one years. Mr. Kamerman suggested that I go into the white middle-class society and compare my former experiences to those of the white middle class. My assignment was to be in the Highland Jewish Community Center in St. Paul. Later I found that the center did not have a program in which I could participate right away, so the director of the center said he would notify me when there was an activity that I could particiapte in. While waiting for that opening, I started doing some free-lance interviewing in order to fill the required six hours a week field work that was assigned.

I think I learned more from the interviews about what the middle class's attitudes are on such issues as poverty, equal opportunity, A.D.C., and O.E.O., than I could have learned from socializing with the women's club at the J.C.C.

I interviewed 32 white middle-class citizens. Of the 32, two of them were men, and the others were women whose ages were from 18 to 51. The educational range was extremely good. Some of the women were high school drop-outs, some were high school graduates with business training, four were attending college, two of the four are enrolled in the University of Minnesota, one is attending Hamline, and the other is at St. Thomas. Three of the older women have college degrees. One of these three women came up with the most absurd solution for solving the A.F.D.C. problem. She said the whites should not be forced to take care of the nation's poor, and she thought the Negroes, the Indians, and each race should be made to care for their own poor.

The two men that I interviewed were by accident. Most of the women were housewives, because I did my interviewing after class -- from 11 a.m. to 2 p.m. The two men were exactly opposites as far as their opinions on poverty and equal opportunity were concerned. The mailman had a better understanding of the problems of the poor. During the interview, he told me of some of his experiences in the ghetto area of North Minneapolis, where he carried mail for eight years. He said that he has never had any trouble with the Negroes in North Minneapolis, he stated that he treats everyone with equal respect, and he was always treated the same way. He went on to say that he did not blame the Negro for rioting and demonstrating, because this was the only way left for them to be recognized as people with feelings and pride. He also criticized the white middle class for not coming down from their pedestals long enough to get acquainted with the Negro as an equal man rather than as a problem.

The other man that I interviewed was a new car salesman at Freeway Ford. He was home for lunch, soaking his feet in a tub or water, and giving his wife more orders than she could fill in a lifetime. I asked him if he thought everyone, black and white, rich and poor, were equal? He said, "No, I think the Negroes should get up off their lazy butts and get a job, and work themselves up to the level the white man is today. Then, I will think about treating them as equals, but as I see it now they are just a pain in the neck -- just another burden for us."

These are the interviews that really stood out of the middle-class

opinions. The others that I interviewed were not as out-spoken as these three people. They sort of took the middle-of-the-road view, and would not commit themselves either way. Most of the women asked me if the Negro thought burning and looting was the answer to his problem? And, do I think anything can be done to help the Negro?

Between interviews I attended three club meetings. One of the meetings was with the Bloomington Women's Club, the other with the Bryant Square Senior Citizens' Club, and the last was with a club affiliated with the J.C.C.

The Bloomington Women's Club is primarily a social club. Within this club, there are special interest groups such as bridge games, antique collecting, painting, golfing, and an educational travel group that was going to Hawaii to take pictures and buy souvenirs for the rest of the club.

The Bryant Senior Citizens' Club held their meeting on April 25th, and discussed the programs for this year. The programs included a hobby show, a fair, a bake sale and an orphanage visit. With the money from these sales, they plan to support and sponsor their own entertainment, and send food baskets to the sick and shut-ins.

The Women's Club at the J.C.C. is working on a civil rights program that is trying to get some response from some justice leaders in Washington for a Negro who shot a white man after he was beaten by the white man and an accomplice in Mississippi. There was a rumor of lynching the Negro youth until these women aroused public interest. The state of Mississippi is holding the former Vietnam soldier without bail and without arraignment or charges. He has been in the state jail since October, 1967.

My field work was very interesting. I found that most of the middle class resented being studied. At many of the houses I went to, I was treated very warmly, and in others I could feel a type of coolness like that of a freezer being suddenly opened. And still, some of the women would not let me in at all. Before I went to anyone's home, I called ahead to make sure they were expecting me, and to confirm the time. At some houses I rang the bell and I could see someone pull the curtain back and let it go. They wouldn't answer the door. After this type of treatment I drew this conclusion, that some of these people didn't want the Negro to come into their worlds, nor did they want to go into the Negro's world.

After interviewing the middle class, I found that women, no matter how they live, worry about common problems, only on a different scale. For example, the poverty-stricken mother worries about how she will eat and feed the children, and the middle-class mother ponders over what she will take out of the freezer to thaw for dinner. The woman in poverty tries to find old clothes or rags for her mop to scrub the floor, and the middle-class woman worries about the quality of the mop sponge she buys so her floors won't be streaked. A middle-class mother wants her children to have the best shoes for school while the poor mother wants her children to have a pair of shoes without holes in the soles, and she looks very carefully through the selection of second-hand shoes in a second-hand store.

My field work was very unique in that it turned the tables and let the watcher be watched for a change.

The senior citizens were a very special group and they treated me as though it was a pleasure having me around, although some of it was forced.

The club meeting at the J.C.C. shows the middle-class being charitable and concerned about moral and civil rights. More of this type of interest is needed to bring the white middle class from their cocoons. This type of club, as compared to the Bloomington social club, is doing something with their influence other than widening the social gap between the rich and the poor.

I understand why many of the middle class whites are so ignorant and prejudiced, because the only contact they have with poverty or Negroes is what they see and hear on the television. This type of field work gave me a different view of the white middle class. And I can see the <u>reasons</u> for many of their biases, such as that of the car salesman who places a dollar sign on equality, and the educated, upper-middle-class woman who thinks the poor should be made to help the poor when they can't help themselves. These reasons are non-involvement and non-commitment. If these people would involve themselves, and make an effort to find out what poverty is, then commit themselves to try and change it, the problem would be half solved.

Appendix III: Student Comments in Class Discussion

For their "final examination" in the group discussion section of the course, the students were asked to form discussion groups and to evaluate the total course experience, listing positive comments, negative comments, and recommendations. This appendix is a short summary of the comments and recommendations endorsed by a majority in each group.

Positive comments:

1. There was less emphasis on making a grade than in a conventional course, and this freed students to work without the threat of a low grade.
2. They enjoyed being left on their own, and being respected as individuals, with no "dictators" directing them.
3. They enjoyed the close and personal relationships which developed between students and teachers.
4. They felt the experiment was "an ideal learning situation" in which they could easily become involved.
5. They enjoyed the openness and casualness and felt that their views were at least "considered."
6. They felt that though the actual amount of class time for sixteen credits was lessened, they got more out of the four courses this way than if they had taken them separately.
7. The most valuable experience of the entire quarter was the AFDC living-in experience. They wished the experiment could have been stressed sooner so that those students who were somewhat timid could have been persuaded to participate.
8. The hours that the class met were excellent.

Negative comments:

1. They felt that the field-work assignments needed to be thought through more completely and investigated more thoroughly before students were assigned to them. They felt that the community centers needed to be informed of the purposes of the class, and that the centers should have taken more direct roles in the students' experiences while they were "working" at these centers.
2. They felt that since they really weren't qualified to work with adults, they wished they all had been assigned to work with children.
3. They thought the course should be longer than a single quarter. They felt that at the end of the quarter they had finally realized what poverty really was, and were then ready to study it more thoroughly in terms of action.
4. They felt that too much time had been given to English (both literature and writing), that not enough material had been covered in the 41B part of the course, and that the theoretical discussion techniques were completely useless because there was never enough time to discuss them or illustrate them. They felt that some time could have been taken from the English hours so that more and longer discussions could have taken place.

Recommendations (most are based on the above comments):

1. They felt that weekly discussion by the three instructors and the students concerning their progress and the progress of the course would have been beneficial.
2. They felt that more student involvement in the workings of the community centers would have been advantageous.
3. They wished they could have visited other centers so that they could have compared them and understood them more completely.
4. Some expressed the desire to take portions of the program on a P-N basis, or even the entire program as an individual study project.
5. They felt that the three teachers needed to integrate the course more, with all three instructors taking part in the social science section especially.
6. They recommended being assigned supervisors in the community centers.

Appendix IV: The Attitudinal Test and Its Results

This appendix contains representative copies of the test mentioned in the introductory and concluding chapters of the report. Figure 1 is the first page of the test. Figure 2 is a sample of one of the three pages which made up the second part of the test. The other pages contained the same paired adjectives, but in two different sequences. Figures 3 and 4 show the results of the pre- and post-tests, comparing the results obtained in the combination course with those obtained in the control sections.

Figure 1. Eighteen-Item Attitude Inventory (Attitude Test, Part 1)

The following are statements with which some people agree and others disagree. Please mark each one in the left margin, according to the amount of your agreement or disagreement, by using the following scale:

+1:	slight support, agreement	-1:	slight opposition, disagreement
+2:	moderate support, agreement	-2:	moderate opposition, disagreement
+3:	strong support, agreement	-3:	strong opposition, disagreement

_____ 1. America may not be perfect, but the American Way has brought us about as close as human beings can get to a perfect society.

_____ 2. It is only natural and right for each person to think that his family is better than any other.

_____ 3. The people who say that Negroes need more help and favoritism than they've got already are mostly radical agitators trying to stir up conflicts.

_____ 4. There may be a few exceptions, but in general Jews are pretty much alike.

_____ 5. Certain religious sects who refuse to salute the flag should be forced to conform to such a patriotic action, or else be abolished.

_____ 6. It would be a mistake ever to have Vietnamese for foremen and leaders over Americans.

_____ 7. Human nature being what it is, there will always be war and conflict.

_____ 8. To end prejudice against Jews, the first step is for the Jews to try sincerely to get rid of their harmful and irritating faults.

_____ 9. It is entirely possible that this series of wars and conflicts will be ended once and for all by a world-destroying earthquake, flood, or other catastrophe.

_____10. It is only natural and right that women be restricted in certain ways in which men have more freedom.

_____11. There is something different and strange about Orientals; it's hard to tell what they are thinking and planning, and what makes them tick.

_____12. Familiarity breeds contempt.

_____13. There is little hope of correcting the racial defects of the Negroes since these defects are simply in their blood.

_____14. Although there are some exceptions, it's generally true that if a person is poor, it's because he's either too stupid or too lazy to raise himself to the level of most people.

_____15. People who are poor through no fault of their own are often more honest and more thoughtful of other people than those who happen to have more money and material goods.

_____16. Manual labor and unskilled jobs seem to fit the American Indian mentality and ability better than more skilled or responsible work.

_____17. Beatniks and "hippies" prove that when people of their type have too much money and freedom they just take advantage and cause trouble.

_____18. I can hardly imagine myself marrying an Asiatic.

Figure 2. Twenty-Adjective Checklist (Attitude Test, Part 2)

Pleasant	:___:___:___:___|___:___:___:___:	Unpleasant
Friendly	:___:___:___:___|___:___:___:___:	Unfriendly
Dependable	:___:___:___:___|___:___:___:___:	Undependable
Sloppy	:___:___:___:___|___:___:___:___:	Neat
Smart	:___:___:___:___|___:___:___:___:	Dumb
Honest	:___:___:___:___|___:___:___:___:	Dishonest
Clumsy	:___:___:___:___|___:___:___:___:	Graceful
Polite	:___:___:___:___|___:___:___:___:	Impolite
Responsible	:___:___:___:___|___:___:___:___:	Irresponsible
Rejecting	:___:___:___:___|___:___:___:___:	Accepting
Helpful	:___:___:___:___|___:___:___:___:	Frustrating
Unenthusiastic	:___:___:___:___|___:___:___:___:	Enthusiastic
Tense	:___:___:___:___|___:___:___:___:	Relaxed
Warm	:___:___:___:___|___:___:___:___:	Cold
Cooperative	:___:___:___:___|___:___:___:___:	Uncooperative
Boring	:___:___:___:___|___:___:___:___:	Interesting
Self-Assured	:___:___:___:___|___:___:___:___:	Hesitant
Efficient	:___:___:___:___|___:___:___:___:	Inefficient
Gloomy	:___:___:___:___|___:___:___:___:	Cheerful
Open	:___:___:___:___|___:___:___:___:	Guarded

Figure 3. Pre- and Post-Results of Eighteen-Item Attitude Inventory (Attitude Test, Part 1)

			Man in Society		
General		16-Credit Core	1st Course	2nd Course	Business Course
1	Pre	2.4	3.8	3.5	3.9
	Post	1.9	3.2	3.6	4.9
	Diff	-.5	-.6	.1	1.0
2	Pre	3.4	3.8	3.6	4.6
	Post	3.2	4.2	4.1	4.0
	Diff	-.2	.4	.5	-.6
5	Pre	2.2	2.3	2.2	2.4
	Post	1.4	2.4	2.3	2.1
	Diff	-.8	.1	.1	-.3
7	Pre	4.7	5.2	4.9	5.2
	Post	4.0	4.9	4.6	4.7
	Diff	-.7	-.3	-.3	-.5
9	Pre	2.6	3.3	2.7	2.4
	Post	3.4	2.9	2.5	3.1
	Diff	.8	-.4	-.2	.7
12	Pre	1.8	3.0	2.8	3.1
	Post	1.4	2.8	3.1	2.5
	Diff	-.4	-.2	.3	-.6
Poor					
14	Pre	2.1	2.9	2.2	3.3
	Post	1.1	1.9	1.8	2.6
	Diff	-1.0	-1.0	-.4	-.7
15	Pre	3.9	4.1	4.5	4.5
	Post	3.1	3.7	4.0	3.6
	Diff	-.8	-.4	-.5	-.9
Women					
10	Pre	2.9	3.3	2.8	3.0
	Post	2.1	2.5	3.0	2.9
	Diff	-.8	-.8	.2	-.1
Beatnik					
17	Pre	1.9	3.0	2.7	2.6
	Post	1.8	2.7	2.6	3.1
	Diff	-.1	-.3	-.1	.5
Indian					
16	Pre	2.5	2.9	2.2	3.0
	Post	1.4	2.4	2.6	2.8
	Diff	-1.1	-.5	.4	-.2

		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Oriental					
11	Pre	1.6	2.9	2.4	2.9
	Post	1.4	2.2	2.5	2.9
	Diff	-.2	-.7	.1	.0
Asiatic					
18	Pre	2.6	4.0	3.1	3.9
	Post	2.1	3.6	3.3	3.6
	Diff	-.5	-.4	.2	-.3
Vietnamese					
6	Pre	2.3	3.7	3.0	3.7
	Post	2.0	3.1	3.0	3.2
	Diff	-.3	-.6	.0	-.5
Jew					
4	Pre	1.9	2.8	2.5	3.0
	Post	1.2	2.6	2.7	3.0
	Diff	-.7	-.2	.2	.0
8	Pre	1.7	2.1	1.9	2.2
	Post	1.2	2.0	2.2	1.9
	Diff	-.5	-.1	.3	-.3
Negro					
3	Pre	2.3	2.7	2.1	2.7
	Post	1.9	2.1	2.1	3.0
	Diff	-.4	-.6	.0	.3
13	Pre	1.3	1.8	1.4	1.8
	Post	1.1	1.8	1.5	1.8
	Diff	-.2	.0	.1	.0

Figure 4. Pre- and Post-Results of Twenty-Adjective Checklist (Attitude Test, Part 2)

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Dumb - Smart					
Self	Pre	5.6	5.9	5.7	5.7
	Post	5.1	4.9	5.1	6.1
	Diff	-.5	-1.0	-.6	.4
White	Pre	3.1	3.0	3.0	2.7
	Post	5.0	3.4	2.7	4.1
	Diff	1.9	.4	-.3	1.4
Negro	Pre	4.4	2.9	3.0	2.9
	Post	5.8	3.8	3.7	4.2
	Diff	1.4	.9	.7	1.3
Hesitant - Self-assured					
Self	Pre	6.2	4.9	5.3	6.0
	Post	4.6	4.3	4.9	6.3
	Diff	-1.6	-.6	-.4	.3
White	Pre	2.5	2.3	2.1	2.4
	Post	4.8	2.6	2.3	4.0
	Diff	2.3	.3	.2	1.6
Negro	Pre	1.6	2.3	1.3	2.4
	Post	5.0	2.6	1.9	4.6
	Diff	3.4	.3	.6	2.2
Inefficient - Efficient					
Self	Pre	5.7	5.2	5.4	5.6
	Post	4.7	5.4	5.4	6.8
	Diff	-1.0	.2	.0	1.2
White	Pre	3.0	2.7	2.9	2.4
	Post	4.9	2.9	2.8	3.9
	Diff	1.9	.2	-.1	1.5
Negro	Pre	4.6	3.9	3.8	3.8
	Post	4.9	3.8	3.6	4.4
	Diff	.3	-.1	-.2	.6

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Unenthusiastic - Enthusiastic					
Self	Pre	7.1	6.2	6.5	6.3
	Post	5.3	5.4	5.6	6.3
	Diff	-1.8	-.8	-.9	.0
White	Pre	3.3	3.3	3.0	3.4
	Post	4.4	2.8	2.3	3.8
	Diff	1.1	-.5	-.7	.4
Negro	Pre	3.3	2.7	1.8	2.9
	Post	4.4	2.8	2.6	4.6
	Diff	1.1	.1	.8	1.7
Uncooperative - Cooperative					
Self	Pre	6.9	6.5	6.6	6.9
	Post	5.5	5.6	5.3	6.7
	Diff	-1.4	-.9	-1.3	-.2
White	Pre	3.1	2.7	2.5	2.7
	Post	4.9	3.5	3.0	4.0
	Diff	1.8	.8	.5	1.3
Negro	Pre	3.7	2.9	2.6	2.7
	Post	5.1	3.5	3.4	4.9
	Diff	1.4	.6	.8	2.2
Boring - Interesting					
Self	Pre	6.1	5.6	5.6	6.0
	Post	4.5	4.8	4.8	6.1
	Diff	-1.6	-.8	-.8	.1
White	Pre	4.5	4.0	3.7	3.7
	Post	6.0	3.6	3.3	4.1
	Diff	1.5	-.4	-.4	.4
Negro	Pre	5.0	3.7	3.3	3.6
	Post	6.3	4.4	3.9	3.7
	Diff	1.3	.7	.6	.1

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Undependable - Dependable					
Self	Pre	7.2	7.3	6.9	7.0
	Post	5.4	5.5	5.8	6.8
	Diff	-1.8	-1.8	-1.1	-.2
White	Pre	3.2	4.8	3.0	2.7
	Post	4.9	3.1	3.2	4.7
	Diff	1.7	-1.7	.2	2.0
Negro	Pre	3.3	2.7	3.0	2.6
	Post	4.8	3.1	3.5	3.9
	Diff	1.5	.4	.5	1.3
Irresponsible - Responsible					
Self	Pre	6.9	6.4	6.5	6.5
	Post	5.4	5.1	5.9	6.8
	Diff	-.5	-1.3	-.6	.3
White	Pre	3.1	2.5	3.2	2.2
	Post	5.2	3.1	3.3	4.0
	Diff	2.1	.6	.1	1.8
Negro	Pre	3.2	2.8	3.1	2.5
	Post	5.1	4.6	3.5	4.8
	Diff	1.9	1.8	.4	2.3
Dishonest - Honest					
Self	Pre	5.9	5.8	5.8	5.6
	Post	6.9	5.8	5.6	6.8
	Diff	1.0	.0	-.2	1.2
White	Pre	3.5	2.7	3.8	3.0
	Post	5.0	3.4	3.8	3.6
	Diff	1.5	.7	.0	.6
Negro	Pre	5.0	3.9	4.7	4.1
	Post	5.6	3.9	3.9	4.8
	Diff	.6	.0	-.8	.7

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Unpleasant - Pleasant					
Self	Pre	6.6	6.5	6.4	6.7
	Post	5.6	5.4	5.2	6.5
	Diff	-1.0	-1.1	-1.2	-.2
White	Pre	3.7	2.7	2.2	2.6
	Post	5.2	3.2	3.0	3.8
	Diff	1.5	.5	.8	1.2
Negro	Pre	4.6	3.4	3.2	3.7
	Post	5.6	3.6	3.8	5.1
	Diff	1.0	.2	.6	1.4
Unfriendly - Friendly					
Self	Pre	6.5	5.7	5.6	5.8
	Post	5.9	5.7	5.0	7.6
	Diff	-.6	.0	-.6	1.8
White	Pre	3.6	3.0	2.6	3.3
	Post	4.9	3.5	3.3	4.5
	Diff	1.3	.5	.7	1.2
Negro	Pre	5.6	4.3	4.2	5.0
	Post	5.6	3.9	3.5	5.6
	Diff	.0	-.4	-.7	.6
Gloomy - Cheerful					
Self	Pre	6.9	6.[illegible]	6.4	6.6
	Post	5.4	5.[illegible]	4.9	6.3
	Diff	-1.5	-.8	-1.5	-.3
White	Pre	3.8	3.4	3.1	3.5
	Post	4.8	2.7	1.7	3.6
	Diff	1.0	-.7	-1.4	.1
Negro	Pre	4.4	3.6	3.1	4.1
	Post	5.0	3.1	3.1	4.7
	Diff	.6	-.5	.0	.6

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Rejecting - Accepting					
Self	Pre	6.9	6.1	6.1	6.3
	Post	5.9	4.9	5.1	6.2
	Diff	-1.0	-1.2	-1.0	-.1
White	Pre	3.6	3.6	3.1	3.7
	Post	3.9	3.0	3.0	3.6
	Diff	.3	-.6	-.1	-.1
Negro	Pre	2.5	1.7	2.0	2.4
	Post	4.1	2.9	2.4	4.0
	Diff	1.6	1.2	.4	1.6
Guarded - Open					
Self	Pre	5.9	5.1	5.6	5.4
	Post	4.6	3.8	4.9	5.8
	Diff	-1.3	-1.3	-.7	.4
White	Pre	2.9	2.8	1.7	2.5
	Post	5.1	2.7	2.5	4.7
	Diff	2.2	-.1	.8	2.2
Negro	Pre	3.3	3.3	2.3	3.4
	Post	4.2	3.4	1.9	4.7
	Diff	.9	.1	-.4	1.3
Tense - Relaxed					
Self	Pre	4.6	4.1	4.3	5.2
	Post	4.7	4.1	4.0	6.1
	Diff	.1	.0	-.3	.9
White	Pre	3.5	3.8	2.9	3.7
	Post	4.4	3.2	2.4	4.2
	Diff	.9	-.6	-.5	.5
Negro	Pre	3.0	3.7	2.9	4.6
	Post	3.9	3.0	2.1	3.6
	Diff	.9	-.7	-.8	-1.0

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Sloppy - Neat					
Self	Pre	6.0	5.9	6.3	6.6
	Post	4.9	5.2	4.9	6.2
	Diff	-1.1	-.7	-1.4	-.4
White	Pre	3.8	3.1	3.5	3.1
	Post	4.1	2.2	2.9	3.2
	Diff	.3	-.9	-.6	.1
Negro	Pre	3.3	2.0	2.3	2.2
	Post	4.1	2.8	3.0	4.1
	Diff	.8	.8	.7	1.9
Clumsy - Graceful					
Self	Pre	4.3	4.3	5.0	5.0
	Post	4.4	4.5	4.6	5.9
	Diff	.1	.1	-.4	.9
White	Pre	4.1	4.1	4.1	4.2
	Post	4.5	3.6	3.4	4.4
	Diff	.4	-.5	-.7	.2
Negro	Pre	5.2	5.0	4.8	4.9
	Post	5.3	4.5	4.2	6.0
	Diff	.1	-.5	-.6	1.1
Impolite - Polite					
Self	Pre	6.3	5.6	6.0	6.0
	Post	6.3	5.8	5.9	7.2
	Diff	.0	.2	-.1	1.2
White	Pre	3.6	2.7	3.0	2.9
	Post	5.2	3.3	4.6	4.1
	Diff	1.6	.6	1.6	1.2
Negro	Pre	5.2	3.7	4.1	4.1
	Post	5.8	3.8	3.5	4.2
	Diff	.6	.1	-.6	.1

Adjective		16-Credit Core	Man in Society 1st Course	Man in Society 2nd Course	Business Course
Frustrating - Helpful					
Self	Pre	6.6	5.6	6.2	6.7
	Post	4.5	5.2	5.3	6.1
	Diff	-2.1	-.4	-.9	-.6
White	Pre	2.6	2.3	2.3	2.2
	Post	4.3	3.1	2.9	3.8
	Diff	1.7	.8	.6	1.6
Negro	Pre	3.0	2.7	2.1	3.0
	Post	5.1	3.4	2.6	4.7
	Diff	2.1	.7	.5	1.7
Cold - Warm					
Self	Pre	6.1	5.5	5.3	5.4
	Post	5.4	5.3	5.0	6.2
	Diff	-.7	-.2	-.3	.8
White	Pre	2.8	2.5	2.4	2.7
	Post	4.7	3.2	2.7	3.8
	Diff	1.9	.7	.3	1.1
Negro	Pre	4.6	3.9	3.5	4.2
	Post	5.7	4.5	3.6	4.8
	Diff	1.1	.6	.1	.6

Appendix V: Description of Students in the Course

This appendix contains a brief summary of some data describing the make-up of the group of twenty-five students who registered in the combined course during Spring Quarter, 1968.

1. Race	N	%
White	20	80%
Nonwhite	5	20%
Total	25	100%

2. Sex	N	%
Male	9	36%
Female	16	64%
Total	25	100%

3. Age (Year of Birth)	N	%
1949	9	36%
1948	8	32%
1947	5	20%
1946	1	4%
1943	1	4%
1935	1	4%
Total	25	100%

4. Status	N	%
New high school		
Hennepin County	8	32%
Ramsey County	4	16%
Private Schools	4	16%
Outstate	1	4%
Nonresident	1	4%
Transfer within U.	6	24%
Transfer outside U.	1	4%
Total	25	100%

5. Ability Scores for New High School Students

		N	Mean Score
HSR		17	34
MSAT		14	38
ACT	E	18	18
	M	18	16
	SS	18	19
	NS	18	17
	C	18	12

6. "Social Service" Interest (As measured by Strong Interest Test)

Classification	Male (Area V) N	%	Female (Area III) N	%
Primary	2	22	---	---
Secondary	---	---	---	---
Neutral	2	22	4	25
Reject	3	33	8	50
Not Available	2	22	4	25
Total	9	99%	16	100%

7. Achievement

a) Credits passed

	N	Mean
NHS	18	34
Transfer	7	52
	25	

b) Quarters Registered in GC (including S'68)

Quarters	NHS N	NHS %	Transfer N	Transfer %	Total N	Total %
7	0	0	1	14.3	1	4
6	4	22.2	0	0	4	16
5	0	0	0	0	0	0
4	1	5.5	0	0	1	4
3	12	66.7	3	42.9	15	60
2	1	5.5	2	28.6	3	12
1	0	0	1	14.3	1	4
Total	18	99.9%	7	100.0%	25	100%

c) Numeric Point Average

Average	NHS		Transfer		Total	
	N	%	N	%	N	%
9.0+	2	11.1	1	14.3	3	12
8.0 - 8.9	2	11.1	1	14.3	3	12
7.0 - 7.9	7	38.9	1	14.3	8	32
6.0 - 6.9	2	11.1	2	28.6	4	16
5.0 - 5.9	2	11.1	0	0	2	8
4.0 - 4.9	3	16.7	0	0	3	12
- 3.9	0	0	1	14.3	1	4
Not Available	0	0	1	14.3	1	4
Total	18	100.0%	7	100.1%	25	100%

d) Grade in Specific Courses

Grade		31A	31B	32A	41A
A	11	-	-	-	2
	10	2	-	-	2
B	9	2	-	1	2
	8	5	1	2	3
C	7	4	1	1	-
	6	1	1	2	1
	5	-	-	-	3
D		-	2	-	1
Not Taken		11	20	19	11

e) Number of and Grade in Literature Classes Taken

Number of Courses	Average Grade						Total
	9.0 +	8.0 - 8.9	7.0 - 7.9	6.0 - 6.9	5.0 - 5.9	--	
3	-	1	-	-	-	-	1
2	1	1	1	-	2	-	5
1	1	1	3	2	-	-	7
0	-	-	-	-	-	12	12
Total	2	3	4	2	2	12	25